

A Pragmatic and Equivalence-Based Analysis of Korean Honorifics in Indonesian Translation

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Publication Date: 2025/03/28

Abstract: Honorifics in the Korean language are a linguistic system that reflects social hierarchy, interpersonal relationships, and levels of politeness in communication. This system encompasses various aspects, such as names and titles, personal pronouns, and verb forms, which do not always have direct equivalents in Indonesian. In contrast, the Indonesian language employs a simpler and more flexible system of honorifics, often relying on general address terms like Bapak or Ibu without structural changes to verbs or pronouns. This difference poses challenges in translation, as translators must adjust the social meaning and level of politeness in the target language while ensuring cultural appropriateness. This study employs a qualitative descriptive method. The findings indicate that translating Korean honorifics into Indonesian involves various strategies, including meaning adaptation, omission of honorific elements, and, in certain cases, retention of original terms. Some verbs that undergo form changes in Korean, such as *주무시다* (*jumushida*)—the polite form of *자다* (*jada*) ("to sleep")—need to be translated with contextual consideration, for example, as *beristirahat* ("to rest") instead of *tidur* ("to sleep"). Additionally, terms like *선배님* (*seonbaenim*) and *사장님* (*sajangnim*) not only indicate positions but also convey social status, requiring adjustments when translated into Indonesian.

Keywords: Honorifics, Korean, Indonesian, Translation.

How to Cite: Teguh Pratama Aditya Mochammad; Fahdi Sachiya; Rahmad Faisal; Somadi Sosrohadi; Mahdori (2025). A Pragmatic and Equivalence-Based Analysis of Korean Honorifics in Indonesian Translation. *International Journal of Innovative Science and Research Technology*, 10(3), 1217-1223.
<https://doi.org/10.38124/ijisrt/25mar872>

I. INTRODUCTION

Language is not merely a tool for communication; it also reflects a society's grammar, vocabulary, cultural values, and social norms. In this context, the Korean language has a complex honorific system used to express respect based on age, social status, or interpersonal relationships (Youngsun et al., 2024; Rahman & Weda, 2019; Asha et al., 2025; Karubaba et al., 2024). The use of honorifics in Korean plays a crucial role in determining how one speaks to others, whether in formal or informal situations (Youngsun et al., 2024; Kyoengjae et al., 2025). In contrast, the Indonesian language, while incorporating respectful forms such as Bapak or Ibu, employs a much simpler system compared to Korean. These differences create challenges in translation, particularly in preserving the meaning and nuances of politeness found in the source language.

The honorific system in Korean encompasses various aspects, including names and titles, personal pronouns, and verb forms (Kim, 2023; Milak, 2022). In everyday conversations, for instance, an employee would address their

superior as *사장님* (*Sajangnim*), whereas in Indonesian, the equivalent would simply be Pak Direktur (Mr. Director). Additionally, Korean verbs have special forms to indicate respect, such as *주무시다* (*jumushida*), the polite form of *자다* (*jada*) ("to sleep"). In Indonesian, verb forms do not change to reflect politeness, requiring translators to find alternative ways to maintain the honorific elements in the target language.

One of the main challenges in translating Korean honorifics into Indonesian lies in the fundamental differences between their systems of respect, which may result in the loss of meaning or social nuances in conversation. In Korean, variations in address terms—such as *오빠* (*oppa*) and *형* (*hyeong*) for older brothers, or *누나* (*nuna*) and *언니* (*eonni*) for older sisters—significantly shape the relationship between the speaker and listener. However, in Indonesian, all these terms are simply translated as *kakak* (older sibling), without distinguishing gender or emotional closeness, leading to a loss of social context in translation.

Furthermore, honorifics in Korean also influence speech styles in formal and professional conversations. In the workplace, subordinates must use highly respectful language when speaking to their superiors, employing different verb forms and adding honorific particles. In Indonesian, the distinction is more flexible, with speakers generally using Pak or Bu without significantly altering sentence structure. This difference makes translation particularly challenging, as a literal translation could strip the dialogue of the distinct formality embedded in Korean culture (Sukmawaty et al., 2022; Hidayat et al., 2023; Salsabila et al., 2025).

This study aims to analyze how differences in honorific systems between Korean and Indonesian impact the translation process and explore strategies to preserve meaning and politeness in translation. By understanding how honorifics function in both languages, this research seeks to assist translators in finding the best solutions for adapting Korean into Indonesian without losing its cultural essence.

This study is significant because translation is not merely about converting words from one language to another; it also involves conveying meaning, emotions, and cultural norms from the source language to the target language. By understanding the challenges in translating honorifics, this research can provide valuable insights for translators, language learners, and anyone interested in Korean linguistics and culture. Additionally, with the growing popularity of Korean culture in Indonesia—particularly through dramas, films, and literature—understanding these honorific differences has become increasingly relevant in the fields of translation and cross-cultural communication.

II. EUGENE NIDA'S EQUIVALENCE THEORY IN TRANSLATING KOREAN HONORIFICS INTO INDONESIAN (1964)

Eugene Nida's equivalence theory focuses on how meaning in a source language can be preserved in the target language in an equivalent manner. In the context of translating Korean honorifics into Indonesian, this theory is highly relevant due to the significant linguistic differences between the two languages. Korean has a complex honorific system that reflects social relationships, whereas Indonesian is more flexible in its use of address terms and levels of politeness. As a result, formal equivalence (maintaining structural and lexical similarity) is often difficult to apply, leading translators to rely more on dynamic equivalence, which prioritizes conveying the intended message effectively, even if the linguistic form differs.

In practice, dynamic equivalence is used to adapt honorific terms that have no direct equivalents in the target language. One example is the Korean term *선배님* (*Seonbaenim*), which is used to address a senior in academic or professional settings. In Indonesian, there is no exact equivalent for this term, so translators must find the most appropriate alternative. A literal translation as senior may

lose the politeness conveyed by the suffix *-nim* (*-nim*). Therefore, depending on the context, it can be translated as *kakak tingkat* in informal settings or retained as senior in professional environments, ensuring the translation aligns with how native speakers would naturally express the same concept.

Dynamic equivalence is also essential when translating personal address terms like *오빠* (Oppa) or *형* (Hyeong), which are commonly used in everyday conversations. In Indonesian, both terms are typically translated as *kakak laki-laki* (older brother), but this does not always capture the intended social relationship or emotional closeness present in Korean. In certain contexts, such as in dramas or novels, Oppa is often left untranslated to retain its cultural nuance, whereas in academic or professional texts, it can be adjusted by using *kakak* or the person's name directly, depending on the situation.

Another challenge in applying equivalence theory to Korean honorific translation lies in verb forms that indicate respect. For example, Korean distinguishes between *자다* (*Jada*) ("to sleep") and its honorific counterpart *주무시다* (*Jumushida*). In Indonesian, there is no verb conjugation that reflects levels of politeness, so translators must compensate by using more respectful phrasing. Instead of translating *주무시다* directly as *tidur* ("to sleep"), it may be rendered as *beristirahat* ("to rest") when addressing an elder or a respected person. This demonstrates that formal equivalence is not always applicable, making a dynamic approach the primary choice for maintaining meaning and politeness in the target language.

Thus, Nida's equivalence theory plays a crucial role in translating honorifics, as it allows translators to flexibly adapt meaning based on social and cultural contexts. Rather than focusing solely on literal word equivalence, translators must consider how terms function within social interactions in the target language. By applying dynamic equivalence, Korean honorifics can be translated into Indonesian while preserving politeness, social relationships, and cultural values, ensuring clarity and fluency in the target language.

III. PRAGMATIC VIEW IN KOREAN HONORIFIC

One crucial pragmatic aspect in translating honorifics is politeness implicature, as developed by Brown and Levinson (1987) in their Politeness Theory. The Korean language has a highly complex politeness system, where specific word choices reflect social status, age, and hierarchical relationships between speakers and listeners. For example, in Korean, a younger person speaking to an elder must use the honorific form *주무시다* (*Jumushida*) for "to sleep" instead of the standard form *자다* (*Jada*). Since Indonesian does not have verb inflection to indicate politeness, translators must pragmatically adjust the meaning of these honorifics. In this case, translating *주무시다* as *beristirahat* instead of *tidur* helps maintain a respectful tone.

Moreover, pragmatic theory also explains how social deixis plays a role in translating honorifics. Levinson (1983) describes how some languages, including Korean, express social relationships through pronouns, honorific address terms, and specific verb forms. In Korean, an honorific term like *선배님* (Seonbaenim) is used to show respect for a senior, while *후배* (Hubae), referring to a junior, does not have an honorific form since juniors are perceived as having lower status. In Indonesian, the senior-junior relationship in schools or workplaces is not always explicitly expressed through language, requiring translators to find appropriate equivalents based on context.

The principle of pragmatic equivalence in honorific translation also relates to how a word's social meaning is adapted in the target language. For instance, in everyday Korean conversation, a woman may refer to her older brother as *오빠* (Oppa). In some contexts, this term is also used to address an older male in a friendly or even romantic manner. Since Indonesian lacks a direct equivalent, translators must decide whether to retain Oppa in the translation or replace it with a more contextually appropriate term like *kakak*, depending on the communicative intent and cultural expectations.

Thus, pragmatic theory provides valuable insights into honorific translation by emphasizing that meaning is not solely determined by word structure but also by social relationships, communicative intent, and conversational context. Translating Korean honorifics into Indonesian is not merely a matter of substituting words but involves adjusting politeness nuances and social implicatures to fit the cultural framework of the target language. Therefore, this study integrates pragmatic theory alongside equivalence theory to offer a more comprehensive approach to understanding how honorifics can be translated without losing their social and cultural significance.

IV. RESEARCH OBJECTIVES

This study employs a qualitative descriptive method, aiming to analyze and describe the translation of Korean honorifics into Indonesian in depth. Bogdan and Taylor (1975) define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from observed individuals and behaviors. This method is used to understand the meaning embedded in language and how social context influences translation. In this study, a qualitative descriptive approach helps examine the differences between the honorific systems of Korean and Indonesian, as well as the strategies used in honorific translation.

According to Creswell (2014), qualitative descriptive methods are used to analyze linguistic phenomena naturally, without manipulation or intervention. This study specifically examines how Korean honorific forms are translated into Indonesian and how translators retain, adapt, or omit honorific elements in translated texts. This approach enables researchers to interpret data based on the social, cultural, and pragmatic contexts of both languages.

➤ Data Sources

This study relies on primary and secondary data to gain an in-depth understanding of the translation of Korean honorifics into Indonesian. Primary Data refers to texts that directly contain Korean honorifics and their Indonesian translations. The main sources include novels, Korean drama subtitles, and official documents that use honorifics in both dialogues and narration. Analyzing primary data allows for a detailed examination of how honorifics are transferred into Indonesian and the strategies used to maintain their social meaning.

Secondary Data consists of academic journals, books, and previous research discussing honorifics in translation and relevant linguistic theories. These secondary sources provide theoretical references and comparative perspectives to strengthen the analysis of primary data. By incorporating secondary data, this study gains broader insights into how honorific concepts are applied in translation studies and how linguistic theories help evaluate the translation of Korean honorifics into Indonesian.

➤ Data Collection Techniques

The data collection technique used in this study is document analysis, as described by Bowen (2009), who defines document analysis as a systematic approach to reviewing and evaluating textual content that contains specific meanings. This method helps identify how Korean honorifics are translated into Indonesian, both in written texts and dialogue in literary works and audiovisual media. This approach provides a clearer picture of translation patterns used by translators in preserving or adapting the honorific system in the target language.

➤ Data Analysis Techniques

The data analysis in this study follows the framework developed by Miles and Huberman (1994), consisting of three main stages:

- **Data Reduction**, this involves selecting and organizing data from source texts and translations to ensure a structured and relevant dataset. At this stage, the data is classified based on the types of honorifics, including honorifics in names and titles, personal pronouns, and verbs. This classification allows for a more focused analysis of specific aspects of honorific translation.
- **Data Presentation** – The classified data is then organized into tables or narrative descriptions to facilitate the identification of translation patterns. This step helps determine whether significant differences exist in translation strategies, such as literal translation, adaptation, or omission of honorific elements. A systematic presentation also makes it easier to assess whether the translation retains social meaning and politeness.
- **Drawing Conclusions** – The findings are linked to Equivalence Theory (Nida, 1964) and Pragmatic Theory (Levinson, 1983) to explain how Korean honorifics are translated into Indonesian and to what extent social meaning and politeness are preserved or altered in the process. This analysis also identifies the best strategies

for translating honorifics while maintaining the norms of the target language.

➤ Data Validity

To ensure data accuracy and validity, this study employs source triangulation, as described by Denzin (1978). Source triangulation involves comparing multiple translations from different sources to check for consistency in honorific translation. This process verifies whether a certain translation pattern is systematic or occurs only in specific cases.

Additionally, this study refers to relevant linguistic theories, such as Equivalence Theory (Nida, 1964) and Pragmatic Theory (Levinson, 1983), to provide a solid

theoretical foundation for data analysis. By using this approach, the study ensures that its findings are empirically grounded and theoretically justified, making the data validity academically and methodologically reliable.

V. FINDINGS AND DISCUSSION

This section presents the processed data according to the methods described earlier, along with the detailed analysis as follows.

➤ Honorifics in Names and Titles

In the Korean language, the use of honorifics in names indicates respect based on age, status, or social relationships.

Table 1 Honorifics in Names and Titles

No.	Korean	Indonesian	Mark
1	-님 (-nim)	Bapak/Ibu/Tuan/ Nyonya	It is very polite, used for teachers, superiors, or respected individuals.
2	선배님 (Seonbaenim)	Kakak tingkat senior	Used for someone who arrived earlier at school or the workplace.
3	후배 (Hubae)	Adik tingkat	Does not have an honorific, only indicates a younger status.
4	박 선생님 (Park seonsaengnim)	Pak/Bu Guru Park	"Seonsaengnim" is used for a teacher or a respected person.
5	김 사장님 (Kim sajangnim)	Direktur Kim	"Sajangnim" is used for a business owner or company director.
6	이 교수님 (Lee gyosunim)	Prof. Lee	"Gyosunim" is specifically used for lecturers/professors.
7	오빠 (Oppa)	Kakak laki-laki	Used by women to refer to an older brother or an older man.
8	형 (Hyeong)	Kakak laki-laki	Used by men to refer to an older brother.
9	누나 (Nuna)	Kakak perempuan	Used by men to refer to an older sister.
10	언니 (Eonni)	Kakak perempuan	Used by women to refer to an older sister.

The data above illustrates various forms of honorifics in Korean along with their Indonesian equivalents, each serving a specific social function in conversation. Honorifics in Korean play a crucial role in indicating hierarchy, respect, and interpersonal relationships. One of the most common honorific markers is "-님 (-nim)", which is used to show respect for teachers, superiors, or esteemed individuals. In Indonesian, this can be translated as *Bapak*, *Ibu*, *Tuan*, or *Nyonya*, depending on the context. The suffix "-님" is often attached to professional titles, such as in *선생님* (*Seonsaengnim*), which means "teacher" in a respectful form.

Additionally, in academic or professional settings, specific honorific terms exist, such as *선배님* (*Seonbaenim*), which refers to a senior (someone who has been in school or a workplace longer). Conversely, *후배* (*Hubae*), meaning junior, does not carry an honorific suffix, as it refers to someone younger or newer in an environment. In Indonesian, this distinction is not explicitly marked, as there are no specific address terms to differentiate between seniors and juniors in academic or professional systems. As a result, *Seonbae* is sometimes retained in translations or replaced with *senior* and *junior*, depending on the context.

In the workplace and business environment, the term *사장님* (*Sajangnim*) is commonly used to refer to a director or business owner. The word *사장* (*Sajang*) itself means

"director" or "company owner," while the suffix "-님" adds a level of respect. The same applies to *교수님* (*Gyosunim*), which is used to address a professor in a respectful manner. In Indonesian, these titles can be translated directly as *Direktur Kim* or *Prof. Lee*. However, since Indonesian lacks a highly structured honorific system like Korean, the respectful nuance may be diminished in translation.

Beyond professional settings, Korean also has specific address terms based on family relationships and gender. For instance, *오빠* (*Oppa*) means "older brother" but is exclusively used by females to address their older brother or an older male in a familiar or affectionate context. Meanwhile, *형* (*Hyeong*) carries the same meaning but is used by males to refer to their older brother. In Indonesian, both terms are simply translated as *kakak laki-laki*, which fails to capture the emotional and relational nuances embedded in the Korean language.

Similarly, the Korean language distinguishes between male and female speakers when addressing an older sister. *누나* (*Nuna*) is used by males to refer to their older sister, while *언니* (*Eonni*) is used by females for the same purpose. In Indonesian, both terms are translated as *kakak perempuan* without differentiating the speaker's gender. This highlights how, in translating from Korean to Indonesian, certain social meanings and hierarchical relationships may be lost or require contextual adjustments to sound more natural in the

target language.

Thus, translating honorifics from Korean to Indonesian requires an approach that considers not only lexical equivalence but also cultural values and social relationships embedded in the source language. In some cases, honorifics can be directly translated, while in others, translators must adapt the meaning to maintain politeness and interpersonal

dynamics. Therefore, a deep understanding of the Korean honorific system is essential to ensure accurate translation without losing its underlying social significance.

➤ *Honorifics in Pronouns*

Korean has many ways to refer to someone based on the level of politeness, whereas Indonesian is simpler.

Table 2 Honorifics in Pronouns

No.	Korean	Indonesian	Mark
1	저 (jeo)	Saya	Used in formal situations (polite).
2	나 (na)	Aku	Used in informal situations.
3	당신 (dangsin)	Anda	Not commonly used in direct conversations, often found in songs or literature.
4	그쪽 (geujjok)	Anda	Used for strangers or colleagues (neutral).
5	너 (neo)	Kamu	Informal, used among friends.
6	선생님 (seonsaengnim)	Guru/Bapak/Ibu	A polite form used to address teachers or older individuals.
7	할아버님 (harabeonim)	Kakek	Polite form of 할아버지 (harabeoji) (respectful).
8	할머니 (halmeoni)	Nenek	Standard form, does not have a more formal variant.

The table above presents various forms of personal pronouns and address terms in Korean along with their Indonesian equivalents. In Korean, the choice of pronouns and address terms heavily depends on social relationships, politeness levels, and conversational context, whereas Indonesian allows for more flexibility in their usage. For example, the pronoun 저 (jeo) is used in formal situations to show politeness, while 나 (na) is used in informal contexts, such as conversations with peers or close acquaintances. In Indonesian, both words are translated as *saya* or *aku*, but the difference in formality is not as distinctly marked as in Korean.

Additionally, Korean has multiple words for "you," each with different meanings and politeness levels. 당신 (dangsin) literally means "you," but it is rarely used in direct conversation as it can sound rude or confrontational if used inappropriately. Instead, it is more commonly found in songs, literature, or specific contexts, such as between spouses. On the other hand, 그쪽 (geujjok) is a more neutral term, often used in formal conversations with strangers or colleagues. In Indonesian, both words are generally translated as *Anda*, though in everyday speech, Indonesians tend to avoid *Anda* and prefer using names or address terms like *Bapak* or *Ibu* to convey politeness.

Korean also distinguishes different ways to say "you" based on social relationships. 너 (neo) is the informal word for "you" and is used only when speaking with close friends or younger individuals. Using 너 with someone older or respected is considered impolite. In contrast, the Indonesian

word *kamu* can be used in a wider range of situations without strict formal distinctions, though in polite contexts, Indonesians often opt for *Anda* or address people by name directly.

Beyond pronouns, Korean includes formal address terms for professions and family relationships. For instance, 선생님 (seonsaengnim) is an honorific form used to address teachers, lecturers, or respected individuals, similar to *Bapak* or *Ibu* in Indonesian. This term expresses respect for someone with a higher status in education or work. Similarly, Korean has different ways to refer to grandparents. 할아버님 (harabeonim) is the polite form of 할아버지 (harabeoji), meaning "grandfather," where the suffix -님 (-nim) adds a respectful tone. Meanwhile, 할머니 (halmeoni), meaning "grandmother," does not have a more formal variant, as it is already considered polite within a family context.

These differences highlight that Korean has a more complex honorific system compared to Indonesian, especially in the use of personal pronouns and address terms. The main challenge in translation lies in preserving the appropriate level of politeness and social meaning in the target language. In many cases, translators must adjust sentence structures or choose culturally appropriate words in Indonesian to ensure that the message remains natural and retains its intended level of politeness.

➤ *Honorifics in Verbs*

Korean has special verb forms to show respect.

Table 3 Honorifics in Verbs

No.	Korean	Indonesian	Mark
1	먹다 (meokda) → 드시다 (deusida)	Makan	<i>Deusida</i> is the honorific form of <i>meokda</i> (to eat).
2	자다 (jada) → 주무시다 (jumushida)	Tidur	<i>Jumushida</i> is used for respected individuals.
3	말하다 (malhada) → 말씀하시다 (malsseumhasida)	Bicara	<i>Malsseumhasida</i> shows respect when speaking to an older person.
4	있다 (itda) → 계시다 (gyesida)	Ada	<i>Gyesida</i> is more polite and used in formal situations.

The Korean language has a unique system of honorific verb forms, which are used to show respect in formal situations or when speaking to someone older, of higher status, or esteemed. One common example is the verb 먹다 (*meokda*), meaning "to eat", which changes to 드시다 (*deusida*) in its honorific form. This transformation is essential in showing deference, particularly to elders or superiors. Using 먹다 instead of 드시다 in such cases could be considered impolite.

Similarly, honorific verb forms exist for other daily activities, such as sleeping. The standard verb 자다 (*jada*) ("to sleep") becomes 주무시다 (*jumushida*) in honorific speech. This form is typically used when addressing parents, teachers, or individuals of higher social standing. If a person were to use 자다 when speaking to an elder, it might be perceived as disrespectful and lacking proper social etiquette. Therefore, the use of honorific verbs is a fundamental aspect of polite communication in Korean culture.

Beyond eating and sleeping, Korean also has honorific expressions for speaking. The verb 말하다 (*malhada*) ("to speak") transforms into 말씀하시다 (*malsseumhasida*) in a respectful manner. The word 말씀 (*malsseum*) itself is an honorific form of 말 (*mal*), meaning "speech", while the suffix -하시다 (*-hasida*) adds further politeness. This form is used when speaking to elders, professors, or leaders. In contrast, Indonesian verbs do not change based on politeness levels, meaning that words like "bicara" (to speak) remain the same in both formal and informal contexts. Thus, translators must adjust other elements in the sentence to maintain the appropriate level of respect.

Another example is the verb 있다 (*itda*), which means "to be" or "to exist". In honorific speech, it becomes 계시다 (*gyesida*) when referring to the presence of a respected person. For instance, if someone wants to say "Father is at home" in a polite way, they would say "아버님께서 집에 계십니다" (*Abeonimkkeseo jibe gyesimnida*), rather than using 있다. The use of honorific verbs in Korean ensures that respect is embedded in speech, reinforcing the importance of social hierarchy in communication.

Due to these structural differences, translating honorific verb forms from Korean to Indonesian presents a challenge. Since Indonesian does not modify verbs based on politeness levels, translators must find alternative ways to convey respect, often by adding words like "silakan" (please), "beristirahat" (rest instead of sleep), or "berbicara

dengan hormat" (speak respectfully). These adjustments help maintain the social meaning of the original Korean expressions.

VI. CONCLUSION

This study reveals that the honorific system in Korean is significantly more complex than in Indonesian, particularly in terms of names and titles, personal pronouns, and verb forms. The Korean language places great emphasis on social hierarchy in communication, where the use of address terms, honorific particles, and verb modifications reflects levels of politeness and relationships between speakers. In contrast, Indonesian employs a more flexible system of respect, often relying solely on address terms like "Bapak" (Mr.) or "Ibu" (Mrs.), without structural changes in verbs or pronouns. These systematic differences pose a major challenge in translation, as they can lead to the loss of social meaning and politeness in the target language.

Data analysis shows that the translation process of Korean honorifics into Indonesian involves several strategies, including meaning adaptation, omission of honorific elements, and retention of original terms in certain cases. For instance, words like "선배님" (*Seonbaenim*) and "후배" (*Hubae*) have no direct equivalents in Indonesian, requiring translators to adjust their meaning based on context. Likewise, verb forms such as "주무시다" (*Jumushida*), the honorific form of "자다" (*Jada*) ("to sleep"), must be translated with politeness in mind. Instead of a direct translation as "tidur" ("to sleep"), a more respectful equivalent like "beristirahat" ("to rest") is often used.

Additionally, this study highlights how differences in honorific systems impact the perception of formality and social relationships in translation. In professional settings, for example, the use of "사장님" (*Sajangnim*) in Korean not only denotes a job title but also expresses respect for a superior. In Indonesian, however, a direct equivalent like "Pak Direktur" ("Mr. Director") suffices without requiring adjustments in verb forms. This demonstrates that translating honorifics is not merely about word substitution but also about adapting social and cultural meaning to ensure appropriateness in the target language.

Based on these findings, it can be concluded that translating Korean honorifics into Indonesian requires an approach that considers not only lexical equivalence but also pragmatic and cultural equivalence. Translators must understand the social context of the source language and adjust it to align with the norms of the target language.

Therefore, mastering adaptation strategies is crucial, particularly in literary and audiovisual translations such as novels and Korean dramas, to ensure that the intended meaning and level of politeness are effectively conveyed in Indonesian.

This research contributes to the fields of linguistics and translation studies, particularly in addressing the challenges of translating languages with complex honorific systems. The findings are expected to assist translators, language learners, and academics in understanding how honorifics influence meaning and politeness in cross-cultural communication. With the rising popularity of Korean culture in Indonesia, a deeper understanding of these honorific differences will become increasingly important in enhancing translation quality and cross-cultural interactions.

ACKNOWLEDGMENT

The authors declare that they have no conflicts of interest.

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